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thing is akin to us. This is monism. And nature, including everything, is due to the universal process of the eternal adjustment and readjustment of the radiant and gravitant energies constituting the universe."

The most important application of his system lies in the domain of social ethics. Mr. Franklin says:

"At vast intervals of time in the history of the race there have occurred great epochs of improvement in civilisation with prophecies of a perfect existence yet to come. In the East, Brahminism was followed by Buddhism with a promise of Nirvana; in the West, Judaism was followed by Christianity with a promise of heaven. It is this perfect existence, dreamed of by the race since its beginning, the socialisation of man, that we enter upon to-day. And the step we take, whether it be large or small, is left to the world to judge."

DIE LEBENSWUNDER. Gemeinverständliche Studien über biologische Philosophie. Ergänzungsband zu dem Buche über die Welträthsel. By *Ernst Haeckel*, Professor in the University of Jena. Stuttgart: Alfred Kröner. 1904. Pp. xii, 567. Price, 9 marks.

THE WONDERS OF LIFE. A Popular Study of Biological Philosophy. Supplementary Volume to "The Riddle of the Universe." By *Ernst Haeckel*. Translated by *Joseph McCabe*. London: Watts & Co. 1904. Pp. xiv, 501. New York: Harper & Brothers. 1905. Pp. 485. Price \$1.50 net.

Our indefatigable Haeckel has published another book of 567 pages devoted to the fascinating subject of the miracle of life. Professor Haeckel had declared that his *Riddle of the Universe* should be his last writing, but having inquiries concerning many statements made in it, he feels that an answer is due his many admirers as to his position concerning the one and only miracle of this world, to the solution of which the science of biology is devoted. The biological studies of the present volume are intended as a popular treatment of the subject, and they make a fascinating writing indeed. They are treated in six parts and twenty chapters which, after the laudable practice of our ingenious author, are preceded by brief summaries so as to enable any one of his readers to look up those points in which he would be specially interested. The book abounds in tables and is supplied with a good index. The author would gladly have added illustrations which in some parts will be sadly missed by many readers, but he did not yield to the temptation of satisfying this natural craving, for fear that the book would become too expensive and be beyond the reach of the large masses for whose information it is intended. In every line of the book we feel the joy of work which has animated the strenuous Professor in all his literary labors, and it seems that even his adversaries will find it both profitable and pleasant reading.

Haeckel is so popular that Watts & Co., the English publishers of his *Riddle of the Universe* and *The Evolution of Life* have engaged Mr. Joseph McCabe to translate this new work under the title, *The Wonders of Life; a Popular Study of Biological Philosophy*. The book forms a stately volume of 500 pages and the translation is well done.

The American edition is published by Harper.

EUCLID'S PARALLEL POSTULATE: Its Nature, Validity, and Place in Geometrical Systems. By *John William Withers*. Chicago: The Open Court Publishing Company. 1905. Pp. vi, 192.

Mr. Withers, Principal of the Yeatman High School of St. Louis, Mo., has taken his Doctor's degree on the thesis "Euclid's Parallel Postulate," and its significance for other systems of hyperspace than is known to us in our tri-dimensional world. The book is scholarly and the arguments are sober. Dr. Withers begins with an historical exposition of his problem, relating the difficulties discovered in the parallel postulate and the several methods of disposing of it, one main result being the discovery and development of non-Euclidean systems. He explains the nature of the problem and its philosophical bearings. He then discusses the psychology of the parallel postulate, comparing it to its kindred conceptions. Finally he treats of its validity which is not *a priori* necessary, but most convenient. He says:

"The world, as our actual experience reveals it, is certainly tri-dimensional; judged by the same standard, it is also Euclidean. If, then, only one variety of tri-dimensional space is possible, if non-Euclidean tri-dimensional geometry really demands a fourth dimension, the so-called non-Euclidean spaces are in reality not spaces at all, for they are not self-dependent totalities. It is not, then, a question as to whether non-Euclidean geometries are possible, but a question as to whether non-Euclidean tri-dimensional spaces are possible. It is, of course, possible to construct such geometries by making use of the idea of a fourth dimension, just as we ordinarily build up our plane geometry by frequently referring to figures which are only possible in a third dimension; but this, of course, is very different from establishing the possibility of non-Euclidean tri-dimensional spaces.

"The question, then, simply reduces to this: Are tri-dimensional space-worlds rationally possible whose internal relations considered as totalities are essentially different from each other? And it is answered by showing that the geometries of such spaces can be constructed without appealing to a fourth dimension. This can be done. As in the case of two-dimensional spaces, we have here also all the conditions necessary to render such geometries possible. Indeed, the most interesting and significant feature of non-Euclidean solid geometries lies in the fact that they are just as independent of a fourth dimension as is Euclid itself. There are, to be sure, certain facts